delicate drawings, or even an individual painting himself. The painting is done with a small stick which is dipped into a mixture of charcoal and "genipapo" dye. Sometimes they use a real seal to print a figure on the skin. One of our companions could not resist the women's request to make an Indian out of him, as they said, and soon his arm was covered with charming colored triangular figures, forming squares of decreasing size. [Ibid., vol. 2, p. 472.]

COLLECTING, HUNTING, AND FISHING

The seasonal ripening of the various wild fruits, the availability of roots and the tender shoots of young plants, the movements of game, and the presence or absence of fish in shallow waters imposed upon the Terena an annual cycle of production and consumption. From November to February algarroba and tusca pods, the fruits of mistol and chañar were gathered and eaten. In March and April the people depended upon such wild foods as palmito and Barbary figs. May and June were months of plenty. Cultivated crops had, by now, matured and were ready for use, many wild fruits were available, and fish entered shallow waters to spawn. This was a time for travel, visiting, and ceremonial activity. By July and August lack of rain reduced the productivity of the savanna, and people consumed the products of their fields and gathered palm fruits and nuts. October was a lean month during which the Indians depended largely upon what foods were stored. This month, also, was the time for preparing the fields for next season's planting.

Algarroba and tusca pods were crushed in a mortar, mixed with water, and eaten in the form of mush. Sometimes algarroba pods were ground into flour from which cakes baked over coals were made. Most of the wild fruits were eaten either raw or boiled. The terminal shoots of palms were eaten raw, boiled, or baked. Palm fruits were eaten raw; the kernels were crushed and eaten or, in some cases, the oil was extracted by boiling, the oil being skimmed off the surface of the water. Wild roots were baked or boiled. Algarroba meal, palm nuts, and certain wild roots could be stored for several months after collecting. Storage of wild foods, however, was not resorted to by the Terena to the same extent as was common with the tribes of the central Chaco.

For several weeks during May or June the Terena depended almost entirely on fish, the people moving to the banks of the Paraguay River where

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Scene from the "Bate-Pau" (Cachoeirinha, 1955)

3:Oliveira--70b E-5,4 (1955-1958) 1960 SK7 Guana SK7
Terena

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Scene from the "Bate-Pau," where the two groups, Harara-Iti and Hononé-Iti, appear, led by their respective "Caciques." (Cachoeirinha, 1955)

312 /406 cont./ Daily in Miranda, early in the morning, one sees
439 many women with nets filled with water calabashes, which they
[415] carry on a forehead band.

241 The Terenos plant cotton, maize, and chiefly mandioca.
242 The last-named root is the principal constituent of their diet.
439 A flour (farinha de mandioca) which they make out of the above-
286 named root always finds a good market in Miranda. The Terenos display much taste and patience with regard to weaving. A girl often works six months and more on a hammock. To make up for it, however, these things are also durable and solidly made.
[531] The hammocks are white with a red or blue pattern. They obtain
[384] the blue dye from a plant which they call uito (in any case, indigo).
The stems and leaves of the plant named are boiled and then the
[439] yarn is dipped in this brew. The red wool which often appears in their woven work comes from red flannel which they barter for in Miranda. This flannel is cut into pieces, pulled to threads, and then spun again. I saw weaving frames of all sizes with work begun on them in all the huts. They greatly prize their own products, because the latter are very durable, and only very unwillingly yield to bartering them. If they do this, they demand
[415] an audaciously high price for them. The red and white bags with
[531] blue and white bead embroidery are very popular; such bags are
[585] usually the first present from the bride to the bridegroom.

323 The Terenos are likewise very skilled in the making of pottery and display quite a special taste in this. The manufacture is very simple and without any tools. The potter kneels on the stamped, hard, smooth ground; at his side lies a pile of sticky clay, from which he rolls a piece into a ball; he then rolls this into a long roll and forms a ring out of it. He now lays several such rings over one another /407/ and presses and smooths with his hands the vessel thus produced, until it has the proper form. When the vessel is finished to this extent, the pattern is impressed with a string into the still soft mass of clay; it is dried in the sun for a few days, and then it is fired in a very simple manner. That is, the utensils are covered with dry wood and then the latter is set afire. After a few hours the crockery is taken out and the impressed